

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

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GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 710.]

SUNDAY, October 7.

MORNING SESSION.

The choir and congregation sang the hymn beginning:

We thank Thee, O God, for a Prophet,
To guide us in these latter days.

Prayer was offered by Elder L. W. Shurtliff.

The choir sang:

High on the mountain tops
A banner is unfurled;

PRESIDENT GEORGE Q. CANNON

addressed the congregation. His discourse was of a general character and therefore embraced a variety of subjects, among which were; The wide existence in this generation of unbelief in God, and the danger to which some of our young men were exposed by contact with it; genuine and spurious revelation; influences which seek to weaken the authority of the Holy Priesthood; opposition to the Gospel of self-denial, and the conflict between God and Satan; the power of the Lord shown in the building up of this community, which He designed to be a united people; the curse of God that would follow those who prevented the bringing of children into the world; the comprehensiveness of the Gospel, which is the panacea for all the ills that afflict humanity, and the greatness of the promises made to the faithful. The speaker concluded by predicting a great and influential future in the earth for the people of God.

PRESIDENT WILFORD WOODRUFF

made brief concluding remarks, expressive of his joy at witnessing the

spirit of the Apostleship manifested through the brethren who had spoken. He stated that the pointed instructions given upon the Word of Wisdom and other subjects applied to himself and all other authorities of the Church as well as to the body of the people. He exhorted all to conform to those teachings in their lives, and concluded by directing attention to the fact that the judgments of God were being poured out upon the earth.

The choir sang:

O my Father.

Benediction by Elder Rulon S. Wells.

AFTERNOON SESSION.

An overflow meeting was held in the Assembly Hall on Sunday afternoon, October 7. Apostle Brigham Young presided.

Singing:

Redeemer of Israel.

Prayer by Elder Jonathan Golden Kimball.

Singing:

Is it well with my soul?

by Sister Minnie J. Snow, assisted by Sister Maria B. Winder and Brothers J. H. Dean and Jos. Christenson.

ELDER SEYMOUR B. YOUNG

said he rejoiced at the spirit characterizing the Conference, and the word of the Lord to the people in our day; the progress of the work was adverted to, in which the speaker traced the hand of Providence. Closed by enjoining strict obedience to the admonitions received.

ELDER JONATHAN G. KIMBALL

said he felt the time had come for Saints to live up to their professions or step aside. Had been converted to the Word of Wisdom. Deprecated the justifying of indulgence in ourselves as also the too free use of money by our missionaries for their support abroad. Spoke of the impressiveness with which the instructions we had received were given. Quoted President Brigham Young as announcing the Word of Wisdom to be a commandment thenceforth. A strict payment of tithes and offerings was enjoined. He said the Prophets Joseph and Brigham had visited our Temples and were working diligently for Zion, on the other side of the veil.

Who are these arrayed in white?

was sung by the Temple choir.

ELDER HEBER J. GRANT

was convinced of the good effects of the teachings of the Conference. He closed by invoking the blessings of the Lord upon Zion.

The names of the general authorities of the Church were placed before the assembly by Elder Francis M. Lyman, and all were unanimously sustained.

ELDER FRANCIS M. LYMAN

further quoted President Woodruff as saying that he had never heard such apostolic preaching as at this Conference. Dwelt upon our duties to the

poor. Placed the obligation to pay our tithing ahead of that to any other creditor and held the word of the Lord through his servants to-day as equal in authority to the Scriptures.

ELDER BRIGHAM YOUNG

read an extract from the Book of Mormon enjoining repentance and a "preparation for eternity." He bore testimony to all the instructions of the Conference as being true and from God, and invoked God's blessings upon the assembly.

Singing:

Do what is right.

Benediction by Elder Robert T. Burton.

IN THE TABERNACLE.

The choir sang the anthem:

Hallelujah, for the Lord God Omnipotent reigneth!

Prayer was offered by Elder W. W. Cluff.

The choir sang the hymn:

Jesus, once of humble birth,
Now in glory comes to earth.

PRESIDENT GEORGE Q. CANNON

presented the general authorities of the Church to the Conference, which sustained them unanimously as follows:

Wilford Woodruff, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Lorenzo Snow as President of the Twelve Apostles.

As members of the quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, and Abraham H. Cannon.

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Edward Stevenson.

President Cannon here alluded feelingly to the death of Elder John Morgan, whom he characterized as a valiant soldier of Christ. His demise had created a vacancy which was filled by the selection of Elder Edward Stevenson to be one of the First Seven Presidents of Seventies.

William B. Preston as Presiding Bishop, with Robert T. Burton as his First and John R. Winder as his Second Counselor.

Franklin D. Richards as Church Historian and General Church Recorder, and John Jaques as his assistant.

John Nicholson as Clerk of the General Conference.

As the Church Board of Education—Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, George W. Thatcher, Anthon H. Lund, James Sharp, and Joseph F. Smith.

As Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints—Wilford Woodruff.

A report of the Primary association was read, showing 447 associations

31,300 members, an average attendance of 14,160; 9,449 meetings were held. There were five Stakes not included in the report.

A report from Elder Karl G. Maeser, regarding the Church schools, was read, showing 18 schools in Utah, 4 in Idaho, 3 in Arizona, and 2 in Mexico; 27 in all. There were 2,080 male and 1,750 female students.

President Cannon made an explanation relative to the Church University, which had been established in pursuance to a resolution passed by the General Conference. It had been found necessary to concentrate efforts in education, and as the Territory could not sustain more than one university, proposals were made to the First Presidency by the Chancellor and Regents of the University, to consolidate educational efforts, and these were accepted; the Church University, was discontinued, and support given to the University of Utah. President Cannon spoke of the labors performed in establishing the Deseret University, now the University of Utah, and stated that it would be almost a calamity to have it stricken down. There had been those who wished to withhold support from it, but the Presidency could not think of seeing it go down, so when the proposals referred to were submitted, regarded it as proper to adopt them. The speaker stated that the Church had endowed a chair of geology in the University; religion could not be taught in the institution, and there was no occasion for infidelity being taught there. The Salt Lake Latter-day Saints' College was open to students of the University who could go there and be taught theology if they desired. In this way they could receive the full benefit of instruction in that department.

ELDER FRANKLIN D. RICHARDS,

of the Council of the Apostles, addressed the congregation. He suggested that this was a time when there could be expected more diligence and care in the people regarding obedience to Gospel principles than was anticipated in the past. The people had gained in experience and should have increased in intelligence and in the power of overcoming evil tendencies. The Saints could not, however, throw down their guard, lest the adversary should take advantage of it. There was need for the people to have that spirit which would enable them to act the part of Saints, and should not be moved to ill-feelings or narrow-minded contrivances for the benefit of the few to the injury of the whole. There should be nothing in the political arena that could weaken or interfere with the faith of the Saints and their fidelity to the truth. The speaker said the people would be made the subject of many vicissitudes, and should possess that united faith which would enable them to call upon the Lord and receive His blessings in their hour of need. This was a period of revolution, not with weapons of steel, but with mental and moral forces. The way to be safe was to daily keep the commandments of the Lord, and follow the counsel given through His servants. The Saints should search diligently the scriptures and learn to comprehend the character of the Lord that they could serve Him acceptably. The Elders had been directed to get together and expound the scriptures to each other. Those who were most diligent in seeking and observing the things of Heaven were the ones who received the favor of the Lord. On this subject, Elder Richards referred to the

history of the Apostles in the early Christian Church, and of earlier times. He also cited scriptural references to the many titles given to the Lord, as descriptive of His character; and also spoke of the attributes of the Father. Elder Richards strongly exhorted the people to search for knowledge of their Father in Heaven and of His requirements of them that they might be in a position to receive the inspiration and guidance of His spirit.

PRESIDENT JOSEPH F. SMITH

was the next speaker. He dwelt for a time upon the excellence of the Conference and then devoted his discourse to the subject of taking up land in and near settlements already established, instead of scattering out into distant places, apart from Church organizations. He also made remarks upon the use of land for purposes adapted to its soil and upon the need of the utilization of irrigation water and its more economic use. President Smith also spoke deprecatingly of a manifest disposition on the part of some of the young men to avoid the responsibilities of the marriage relation and explained the eternal nature of the marriage covenant under the Gospel of the Son of God. He concluded with a powerful exhortation to parents and to the Elders of Israel to teach the young to avoid those who are corrupt and sensual, and addicted to the abominations that are already in the world.

The Conference was adjourned for six months—to 10 a.m., April 6, 1895.

The choir sang the anthem:

God of Israel, hear my prayer.

Benediction was pronounced by President George Q. Cannon.

JOHN NICHOLSON, Clerk of Conference.

CYRUS H. WHELOCK DEAD.

A PRIVATE dispatch to Elder Franklin D. Richards, of the quorum of the Twelve, dated Mount Pleasant, October 11, and signed by Bishop Geo. Farnworth, announces the death in that city, this (Thursday) morning of Elder Cyrus H. Wheelock.

With the death of Elder Wheelock another veteran in the cause of the Gospel of Christ has been called from his field of labor in this sphere, to enjoy the companionship of those gone before him. He has been a faithful and successful laborer, always ready to respond to the calls made upon him, whether required to go abroad to the nations of the earth with the message of salvation or to appear in the congregations of the Saints with words of encouragement or counsel.

Elder Wheelock was prominent in some of the early events in the history of the Church. A native, we believe, of the state of New York, he came, while still a young man, to Illinois, where, as a captain of a steamboat, he learned to believe in the Gospel, and soon became intimately acquainted with the Prophet of the Lord. From that time he devoted himself to the cause of the truth. In 1856, after a successful mission to Europe, he accompanied Elder Franklin D. Richards, when the latter returned from

Liverpool on the steamer Asia, homeward bound. When the hand of oppression had closed its awful grasp on the infant Church, and the Prophet and Patriarch were led to the altar of sacrifice, Brother Wheelock was among the faithful that stood by their beloved leaders almost to the tragic end. His labor with Governor Ford in behalf of the imprisoned men is a matter of history. He told the governor of the intention of the Laws, the Higbees and others to have the Prophet assassinated, but without avail. After repeated efforts, however, he obtained the assurance that the accused men should be protected. On his last visit to the prison he received a letter written by the Prophet to his wife and was commissioned to deliver the precious message into her hands. He was also charged by the Prophet to request the commander of the Nauvoo Legion to avoid all military display and everything that would be likely to produce excitement, and also to use his influence with the members of the Church to remain perfectly calm and quiet during the events Joseph evidently knew were near at hand. But for his faithful services in other places, Elder Wheelock might have been in Carthage jail at the time of the murder and perhaps shared the fate of his beloved Prophet.

A complete biographical sketch of the deceased is not here attempted. He was one of the early settlers of this Territory and has become known and respected in wide circles. As an expounder of the doctrines of the Gospel he always enthused those whose privilege it was to listen to him. His testimony was strong and his life was exemplary. His day's work is done, and he has entered the eternal rest on which his hope was centered. —*Deseret News*.

FACTS AND EVENTS.

Czar Alexander III died on November 1, in his fiftieth year. Nicholas II, his son, succeeds him.

Count Von Caprivi, the German Prime Minister has resigned owing to some disagreement between himself and the Emperor.

A fire in Houston, Texas, on the morning of October 16, destroyed property worth \$438,000. Four persons are supposed to have perished, and others were severely burned.

The United States Minister to Chili has advised the State Department that the Chilean Government has granted a general amnesty to all persons accused of political offences prior to August 28, 1891. This act of clemency is not extended to those who resisted the new Government after President Balmaceda abdicated.

An investigation into the actions of some New York policemen is causing a great sensation there. The officers have been forcing contributions from nearly all classes of business men, which it is claimed were used for unlawful political purposes. An accusation of brutality is also made against a number of policemen.

A terrific earthquake shock was experienced in the City of Mexico, November 3, and great destruction was wrought to the buildings. So severe was the disturbance, that a general panic was created. In many places the streets were rendered impassable by the heaps of wreckage piled upon the ground. The full extent of the loss of life has not been ascertained, but the search parties, organized by the authorities, have recovered thirteen bodies from the ruins. It is feared that many others are lying crushed beneath the fallen masonry.

Mrs. Letts Swartz died at Chicago, October 16, aged 104 years. She was born in the province of Boone, Prussia, on the borders of Holland, in 1789. She witnessed the advance of Napoleon's army.

The English Historian, James Anthony Froude, died on Saturday morning, October 20, 1894. He was born in 1818. Mr. Froude created one or two literary sensations during his lifetime, among which were his defence of the character of Henry VIII and his publication of incidents in the life of Thomas Carlyle, which many people thought should not have appeared in print.

Says the St. Louis *Republic*: "Experiments have been made by Dr. Buchner in submitting working bees to a regimen of alcoholised honey. The effect is astonishing, and much the same as in mankind. Not only do they lose the inborn hereditary instinct for work, but they will steal. The hierarchy instinct is quickly lost also. They revolt against their queen and commanders, and give themselves over to idleness, brigandage and pillage until they are cast out by their fellows. Alcohol makes veritable anarchists of them."

The earth near the little town of Homeek, Iowa, is burning and an area of 320 acres is covered with from six inches to six feet of ashes. Five years ago this land was the bed of a swamp. It has been drained, part of it has been under cultivation, while the rest has been used for hay land. The fire was first seen in June and heavy rains since then have failed to extinguish it. At times the fire appears to have gone out, but an investigation shows it to be burning beneath the surface at red heat. At other times the fire gives forth great clouds of smoke. An area of about 2,000 acres is threatened.

The United States has been invited by the quadruple alliance composed of Great Britain, France, Germany and Russia, to join it in a friendly intervention in the war between China and Japan. The invitation will be declined. The declination is based on the honored policy of that government to avoid any entangling alliance with foreign powers. Acknowledgment is made of the truth in what the invitation has to say about the desirability of the restoration of peace, etc., but in the polite language of diplomacy it is pointed out that the United States country has so far got along very well attending to its own business, and that so long as it continues to prosper by that policy it will not depart from it.

The question having arisen as to whether the English version of "The Lord's Prayer" is a true reproduction of the original as found in Matthew, a native Greek scholar proceeds to answer it. He deals with the petitions in order, translates each word, with all the shades of meaning of the original, and then presents the whole in this form: "Our Father which art in heaven, hallowed be Thy name—Thy dominion come—Thy (fixed) purpose be done: as in heaven, so, too, on earth. Give us this day our mere (or simple) bread, and forgive us our debts, as we forgive our debtors theirs: and let us not fall into a tempter's snare, but deliver us from the evil one." And then followed by the spurious Doxology in common use: "For Thine is the dominion, and the power, and the glory for ever. Amen."

A select company of the *savans* of Paris has been endeavoring to determine why it is that when a cat has to execute a fall it invariably falls upon its feet. To this end the society has subjected a subject to a series of falls from a height of some eight-and-forty inches. The drops have been made as awkward for the animal as science knew how, but the result has always been the same. In the course of its brief descent Grimalkin has always contrived a means to land neatly on all fours, with its tail at a triumphant right angle. How does it do it? The cat's determination to keep its secret has baffled the closest inquiry. No less than sixty instantaneous photographs have been taken of as many phases of the chute. At a convenient distance from the finish the cat is seen revolving in itself, without any visible assisting force, and stopping in its revolution when it has got right side uppermost. And all science can do is to abuse the cat for violating the laws of nature. The explanation of the phenomenon would seem to be that pussy knows better how to fall than the laws of nature could teach this to the scientist.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 12, 1894.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE."

WHEN reading of the introduction of the Gospel by the Savior we naturally wonder why so much opposition was arrayed against Him and His disciples. He had the truth; He fulfilled the scriptures; He was the Messiah. Then why did not the world accept Him gladly, and assist in establishing the Church?

The Jews prided themselves in honoring the ancient prophets, and following the strict letter of the law of Moses. They were looking for a Deliverer in fulfillment of the prediction of those prophets. Their condition of dependence and servitude was extremely galling to them, being descendants of a nation which had once dictated terms to the greatest rulers of the earth. If we had been the Pharisees or the Sadducees would we have acted as they did when Jesus commenced His ministry? He said the Jews in His day looked with horror on the deeds of their fathers in stoning the Prophets, yet they, themselves, were ready to do likewise with Him.

We now see very clearly that He was the promised Savior. We study His history impartially, and also that of His enemies. The Christian world does the same, and pronounces judgment in His favor; but would the people in any other age have accepted Him, if all the other conditions were alike? We fear that they would not. The reason is plain.

The Almighty says His word is like a two-edged sword, cutting both ways. It fills the righteous with hope and consolation, but the wicked with terror. The one welcomes it as a friendly visitor; the other shrinks from it in fear. There is no flattery in it: God never has employed this to draw people to Him. His messages are pointed, clear, and intelligible, so that "wayfaring men, though fools, shall not err therein." The adversary comes with words of false praise, mixing truth and error, as he did to Eve. His stock of this kind is just as great now as it ever has been, for people who will listen to him.

The word of the Lord is truthful. It assures His children that they are not safe without Him and never in danger with Him, and He does not give permission to do the least wrong. He cannot look upon sin with any favor. Though men through their faithfulness obtain great influence with our Heavenly Father, they must not disobey His word.

His servants acting by authority cry repentance to all men; rebuke the wicked and encourage the righteous. They show no fear nor favor. A rich and influential man must not be left unrebuked in his sins, nor a

poor man be more severely reprimanded because of his circumstances, God is no respecter of persons, but the Scribes and Pharisees thought He should be so in their favor. To them the wrong was in the actor, not in the action. "O, ye hypocrites!" Jesus exclaimed to them. The truth angered them, and they fought Him.

The Latter-day Saint Elders preach that there is need of a reformation—a forsaking of sin, and that baptism by water and of the Spirit must be complied with. The Heavens demand it. Unrighteous people meet the message now as they did formerly. They do not try to disprove its truthfulness, but commence to bring accusations of all manner of evil against the men preaching. Herein comes the test of men's desires.

The honest in heart are charmed with the truth. It is what they have been looking for. The corrupt are stung to the quick. They cannot endure to be reminded of their sins, yet are unwilling to forsake them. It is interesting to note the accusations against the Saints. Jesus said where the treasure is there will the heart be also. We may say where the sin is, from there will the accusation against the truth come. Are we accused of ignorance? Very likely the accuser can neither read nor write. Some one says we are deceitful, drunkards, unchaste, or guilty of other vices. He simply holds up a mirror of himself, afraid that people will recognize it if he do not draw attention away from him. He has the stolen goods, but cries "stop, thief." History bears out this idea; though there are exceptions, where men have fought us from a belief in our being wrong, but they only establish the above rule. The Gospel justifies or condemns all men, and the test comes from their own hearts. They favor it because they love righteousness; they fight it because they seek evil. The test is as certain as any in chemistry or mathematics. It has been so from the beginning and will continue as long as men have sin in their hearts. The Gospel will search out and draw to it the good, the honest, and the pure, as a magnet attracts particles of iron. The corrupt will rage against it, fight it, and think to overthrow it. Each class are only declaring their own nature and desires. They are the servants of him they list to obey. God has decreed that it must be so. He calls all men to salvation, but if they love wickedness and seek after it, the truth will not look beautiful to them. It is necessary to be thus, that the children of the Kingdom will be of that class who will accomplish what is desired of them. Which is our choice? We must take one side or the other. "He that is not for Me is against Me."

A. L. B.

STR ROBERT BALL, in the November number of the *Fortnightly Review*, shows how, since the days of Wherwell and Brewster, the contention that the other planets are inhabited has been strengthened by fresh discoveries. For instance, spectroscopic research has demonstrated that hydrogen, carbon, sodium, iron, calcium, and other elements necessary for building up the framework of living beings are widely diffused throughout the universe. There is not the same emphatic demonstration of the existence of oxygen, because it has been held that the well-marked lines in the solar spectrum attributed to oxygen are due to the oxygen in the earth's atmos-

phere. But in all probability this life-giving gas is just as abundant on many other globes as on this one. There have also, however, been discoveries tending to limit the contention with regard to life on other planets. The varying size, gravity, and temperature of the planets have to be considered. The weight of a planet must stand in important relation to the framework of the organisms adapted to dwell upon it. Sir Robert Ball concludes:—"The character of each organism has to be fitted so exactly to its environment, that it seems in the highest degree unlikely that any organism we know here could live on any other globe elsewhere. We cannot conjecture what the organism must be which would be adapted for residence on Venus or Mars, nor does any line of research at present known to us hold out the hope of more definite knowledge."

ARRIVALS.—The following missionaries arrived in Liverpool per Anchor steamer *Ethiopia* via Glasgow, October 31, 1894: For the British Mission—J. E. Booth of Nephi; John Batty of Toquerville; Thomas S. Bladen of Cedar City; Louis Bringham of Taylorsville; E. B. Nelson of Juarez, Old Mexico; George Stuart of Malad, Idaho; Joseph Nelson of Smithfield; George Freestone of Vernal; and J. D. Lee of Heber Ward, New Mexico. For the Scandinavian Mission—Matts Andersen of Sterling; Gustaf Johnson of Gunnison; Peter A. Nordquist of Ogden; A. C. Jensen of Hyrum; Michael Schow of Mantua; and Peter O. Hansen of Paradise. The journey and voyage were without special incident. The vessel just missed the late severe ocean storms. All the Elders are well. Those for Scandinavia continued their journey November 1.

RELEASES AND APPOINTMENTS.—Elder W. H. Lyman has been honorably released from presiding over the Birmingham Conference, to return home, November 15, 1894.

Elder J. B. Patterson has been released from his labors as Traveling Elder in the Newcastle Conference, and is appointed to preside over the Birmingham Conference.

Elder Hugh McKay has been honorably released from presiding over the Irish Conference, to return home, November 15, 1894.

Elder Charles A. Callis has been appointed to preside over the Irish Conference.

Elder Thomas Minson has been honorably released from presiding over the Cheltenham Conference, to return home, November 15, 1894.

Elder J. J. James has been appointed to preside over the Cheltenham Conference.

Elder George D. Merkley has been honorably released from presiding over the Leeds Conference, to return home, November 15, 1894.

Elder O. Hodgson has been appointed to preside over the Leeds Conference.

Elder Edward A. Knowles has been honorably released from his labors as Traveling Elder in the London Conference, to return home, November 15, 1894.

Elder E. H. Lewis has been honorably released from his labors as Traveling Elder in the Welsh Conference, to return home, November 15, 1894.

Elder J. E. Booth is appointed to labor as Traveling Elder in the Birmingham Conference.

Elder John Batty is appointed to labor as Traveling Elder in the Sheffield Conference.

Elder Thomas S. Bladen is appointed to labor as Traveling Elder in the Welsh Conference.

Elder Louis Bringham is appointed to labor as Traveling Elder in the Cheltenham Conference.

Elders E. B. Nelson and George Stuart are appointed to labor as Traveling Elders in the Scottish Conference.

Elder Joseph Nelson is appointed to labor as Traveling Elder in the Manchester Conference.

Elder George Freestone is appointed to labor as Traveling Elder in the Leeds Conference.

Elder J. D. Lee is appointed to labor as Traveling Elder in the Norwich Conference.

A VISIT TO SCANDINAVIA.

AALBORG, DENMARK, October 24, 1894.

IN my last letter I mentioned that President Sundwall and I intended visiting Malmö in Sweden. Wednesday, October 17, we met with the Saints of that place in their little meeting-hall. There were also present a number of strangers who are investigating the principles of the Gospel.

When the Gospel was first introduced in Sweden a great many joined the Church in this conference. Many faithful Saints, now in Zion, hailing from this part of Sweden, remember well the persecutions they passed through in those early days, and also the glorious times they had when they could meet in peace in some out-of-the-way place to hold meetings and even conferences. Now the Saints can meet in peace where and when they please; the people seem to have fallen asleep; and our Elders see very little fruit of their labors. Elder Charles Sörenson presides over the conference and is assisted by eight energetic Elders. Some fifteen souls have been added to the Church during the summer. The Elders, however, are hopeful of seeing greater results follow their labors.

After having had a pleasant visit with the Saints and Elders of Malmö we returned to Copenhagen. On our return trip we had a good view of the new fortress which the Danish Government, contrary to the wishes of the majority of the people, has built out in the Sound, to defend Copenhagen, should another attack be made upon it like that by Admiral Nelson in 1801. It must have cost large sums to create an island in open sea, and erect a strong fort on it.

The next day we left for Aalborg. The passage from Kalundborg to Aarhus was quite rough and many of the passengers were sick. President Sundwall and I were glad that the voyage ended just when it did, or our sympathies with our sick fellow-travelers would have been drawn out

rather strongly. While waiting for the train going to Aalborg we called at the conference house in Aarhus and spent a pleasant hour with Elders Teodor Peterson, Wm. Sörenson and H. Andersen, and enjoyed their hospitality.

On our arrival at Aalborg we were met by President H. P. Hansen and several of the Elders. I was also heartily welcomed by two of my cousins who have lately joined the Church. I was happy to meet these young people and thankful that their love of the Gospel had been strong enough to enable them to face a bitter opposition from relatives and friends.

The conference convened Saturday evening and was continued on the Sunday. The meetings were well attended by Saints and strangers. Some of the latter had traveled a great distance to be present. The Saints felt it was a spiritual feast. The reports of the Elders were interesting. Many meetings among the strangers had been held and twenty-two had been baptized. An excellent spirit prevails among the Saints. The Elders have the faith that many will yet join the Church in this conference, though they dare hardly hope for the marvelous success that attended the labors of the Elders in this part of the country during the first twenty years the Gospel was preached there.

On Monday we had an interesting time in our priesthood meeting; questions were answered, views exchanged and general instructions given. In the evening we had a pleasant gathering of Elders and Saints in the hall, and it was late before they felt to break up.

President Sundwall returned to Copenhagen on Tuesday to arrange for a company of Saints leaving next Thursday for Zion. In the evening I attended a meeting of the Young Men's Association. I was pleased to see the great interest the young people take in these meetings, and their readiness to carry out the program. A paper is read containing contributions from the members and a general plan is followed like that given to the associations at home. Even outsiders are interested in these meetings and attend regularly.

In speaking to the association I called their attention to the fact that in the cemetery in this city rest the remains of the only martyr of Scandinavia who directly lost his life on account of being a Latter-day Saint. Carl Julius Waldemar Kieler was a young man eighteen years of age, an exemplary Saint, and much loved by all who knew him. One evening in September 1877, on his return from a meeting as he walked through a street called Gravensgade, a crowd of young men who knew him assaulted him with abusive language. Without noticing them he tried to pass on, when one of them sprang in front of him and stabbed him, saying: "Take this you d---d Mormon." The young man staggered home and died two days after. The murderer got off with a term in the penitentiary. When I visited the grave ten years ago it was surrounded by a painted fence, on a neat headstone were inscribed his name and age, and beautiful flowers planted by the loving hands of her who had raised him, adorned it. It was an attractive spot. Having a little time to spare I visited a few of the places so familiar to my childhood; I desired to visit also the grave of Brother Kieler. I inquired of the Saints concerning it and was aston-

ished to learn that none remembered where the grave was situated. By applying to the city records the number of the grave was obtained and the man in charge of the cemetery found it for me. I could not recognize the place. The one who had kept it so trim and neat had emigrated to Zion. The fence was rotting away, the little marble slab on the headstone was green with moss and a rank growth of weeds hid the grave. I felt sad to think that this youth whose promising career was so ruthlessly cut short for the Gospel's sake should rest in a neglected grave in a city where there still live a large number of faithful Saints. Several of the young folks said after the meeting: "We will look after that grave." A gentleman not in the Church when introduced to me said: "When you first mentioned about a martyr being buried here, I thought it could not be possible; but when you mentioned the circumstances I remember hearing about the occurrence. I will help to keep the grave in order." It is an interesting coincidence that the birthday of this young Danish Martyr was the anniversary of the martyrdom of our beloved prophet and patriarch, Joseph and Hyrum Smith.

To-night we have another meeting here, and to-morrow I leave for Randers, to meet with the Saints there.

ANTHON H. LUND.

GOSPEL TO THE LAMANITES.

[CONCLUDED FROM PAGE 719.]

FOR six years the inhabitants of Indian Territory were again left without the Gospel until the spring of 1883, when President John Taylor called upon Elder George Teasdale to re-open that field. Accompanied by the veteran of six years before, Elder Teasdale landed in Fort Gibson, Indian Territory, April 21st, and went to work. During their stay of six months Elders Teasdale and Dalton traversed an area of over one hundred miles, visiting the people and holding meetings, but with no apparent interest manifest by the inhabitants. No doubt both Elders had passed through many trying scenes in their eventful lives, but the writer will take occasion to say that those six months were among the most trying they ever experienced.

Elder Joseph H. Felt succeeded Elder George Teasdale, and for a short time had charge of the mission. After parting with Elder Teasdale, who returned home to attend the October conference, the Elders resumed their labor and soon after baptized the first converts, partially in fulfillment of dreams which Elder Dalton had while traveling with his former companion. On returning home in the spring of 1884, they felt the time had not come for opening the mission.

Overcome by chills and fever, the two succeeding Elders Israel Bole and Frank Teasdale, returned home September 4th of the same year, having filled a short, though eventful and trying mission.

It was not until February 2nd, 1885, that the work was again renewed. The adversary seemed determined to stop its progress. In midsummer, Elders West and Kimball, who were meeting with some success, were prostrated with chills and fever. President Taylor, knowing well what was

needed to enable the Elders to maintain their position, urged the brethren to stay, saying: "The cool weather will soon come, and a healthier season commence; you will be able to overcome the difficulties and establish yourselves in that mission."

Elder West being well advanced in life, and suffering with illness, was released. Stimulated by the kind encouragement received from President Taylor, Elder Kimball stayed. After three months' labor alone, he was joined by Elders Ammon Green and Ammon Allen. A little later they were joined by Elder David Shoud. Three of the civilized tribes, the Cherokees, Choctaws and Creeks, had the Gospel given to them. Elders John A. Booth, Jas. F. Smith, Wm. T. Jack, Lorin C. Woolley and John J. Hill, in succession, kept the work in constant progression.

Six Elders constituted the working force, and still the mission spread. In rapid succession came other new material, succeeding the faithful workers who had filled their mission in honor and returned home: Elders James N. Haslam, Franklin M. Anderson, Emanuel D. Smith, David B. Broadhead, Horace D. Barber, Richard G. Collett, Julius Keller and Frank F. Merrill. The mission spread into the Chickasaw nation, and the leaders of the Seminole tribe were visited.

Now opened a new era in the history of Indian Territory. During the sojourn of the succeeding noble workers (who like all preceding ones were benefited by the labors of those who were gone before); Elders M. Leslie Nichols, Frank B. Woodbury, Harvey M. Rawlins, Henry H. Allen, Peter H. Peters, Lester Stott, George Labrum, the first and only meeting house was built, at a cost of over \$400. The labor was done under the direct supervision of Elder Rawlins, and by the Elders and Saints and some friends. The mission also was opened up in Oklahoma. By the continuance of the faithful workers, Joseph Wood, Joseph H. Holmes, John A. and Joseph H. Lowe, Reese M. Harper and Hyrum S. Lewis, the fields were broadened and the homes of many were made glad by the visits of the messengers of glory.

Following these were Elders D. Wm. Coolbear, Arthur N. Wallace, George T. Ashton, Frank Collett, Alma Davis, John A. Stephens, Isaac Jensen, Ephraim Jeppson, Ed. M. McArthur, H. E. Campbell, and J. Conney Lyon. The number was thus increased to eleven and the field broadened in proportion; and still the good work goes on. A constant call for more workers has brought about an increase to twenty-three, with two more about to depart. The last to arrive in the field thus far are Elders Heber C. Anderson, James M. Fullmer, Richard G. Winter Alvin A. Beesley, John Vincent, Albert Brown, Wm E. Newman, E. L. Saunders, Wm. D. Bowring and Henry Kirkham, and to follow are Phil. H. Margetts and Stephen P. Gheer.

Under the direction of Elder Isaac Jensen, assisted by several traveling Elders and James E. Nalley, local Elder, with their means and labors, and aided with contributions from all the Elders and some of the Saints, a beautiful little meeting house has been erected at Massey settlement, Choctaw Nation, at the cost of \$277.05. It was completed on the 22nd of September and dedicated on the 30 of that month, 1894.

The Lord has greatly blessed our efforts in that mission, and while we have nothing to boast of, we feel assured we have done our whole duty towards that people, and now say to them, We have shown our faith by our works: go, do thou likewise.

To-night we meet together and congratulate each other. All have labored, toiled and suffered for the establishment of their work. To-night we enjoy the achievements of our labors, directed and aided by our Heavenly Father. And in conclusion let me say, brethren and sisters, Presidents, Elders and Saints and friends, welcome, thrice welcome, and God bless you all.

UTAH NEWS.

(Summarized from Territorial papers.)

The Sanpete Valley Railroad is extending its track.

The Ontario mine at Park City has commenced shipping first class ore, after a cessation of several months.

A ten-year-old son of Mr. and Mrs. Charles Duke, of the Fourth ward, Provo, met with an accident October 25 while playing, and broke his arm.

Thomas R. Cutler, Superintendent of the Utah Sugar Factory has been appointed Vice-president of the American Beet Sugar Producers' Association.

A two-year-old daughter of H. M. Hodges of Lake Town was fatally burned on October 17. The accident is supposed to have been caused by upsetting a lamp.

Burglars entered the Co-op Clothing Store at Provo on October 18, taking a lot of handkerchiefs and jewelry. They were captured in Salt Lake City.

Mr. A. Maw of Plain City, raised on a piece of land eighteen rods long and twenty-seven feet wide, 11,000 pounds of onions. An acre of the same kind would yield nearly thirty tons.

Mr. John Coursey of Great Falls, Montana, visited his mother in Salt Lake City, whom he had not seen for over fifty years. She is ninety-one years old, and he had thought her dead years ago.

A little girl four-and-a-half years old set fire to a hay-stack belonging to J. M. Fisher of East Mill Ceeek. About twenty tons of hay was consumed. The child said she wanted to make a bonfire.

A rather unusual sight was seen on a lot on Main Street in the First ward, Salt Lake City. It was an apple tree in full bloom in October. The tree was pretty well covered with beautiful little pinkish white buds and blossoms. This is quite a freak in nature for these parts.

The last day of the Utah Exposition for the year 1894, was made memorable by a large attendance of old people, worthy poor, widows, orphans, etc., who were admitted free, and early in the day began to flock to the Exposition grounds in considerable numbers. There were many blue and red badges, indicating people over 80 and 70 years respectively. About 2,000 gathered in the large hall to listen to the program, and were entertained by enlivening airs by the band.

At Lake Town, Rich Co., October 13, 1894, Joseph Robinson was oiling a threshing machine just over the tumbling rod, a rivet that protruded about half an inch caught in his clothing, stripped him of all his clothes and whirled him around unmercifully. The other hands stopped the machine as promptly as possible, and while the poor man very narrowly escaped instant death, he came out with his arm broken just below the shoulder, and very badly shaken up as a matter of course.